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A CENTENNIAL DISCOURSE

ON THE

HISTORY

OF

ZION'S EVANGELICAL LUTHERAN CHURCH,

HARRISBURG, PA.

By the PASTOR,

Rev. JOEL SWARTZ, D. D.

Delivered Nov., 5th 1876.

HARRISBURG, PA:

W. P. SWARTZ, & BRO., JOB PRINTERS.

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HARRISBURG, PA., APRIL 11th, 1877.

Rev. Joel Swartz, D. D.

Dear Pastor:

The Young Peoples Literary and Aid Society of our church having at a recent meeting unanimously instructed a committee to request the manuscript of your discourse, delivered on the fifth of November giving the history of our beloved Church from its founding until the present, for publication, which they accordingly request.

It was so full of interest and instruction, and contained so much matter which ought not to be lost, but preserved and presented in a form accessible to all the members and friends of the Church, that we believe its presentation in this form will be productive of much good.

Respectfully,

H. Q. Black, Chairman.

To the Committee of the Literary and Aid Society.

My Dear Young Friends,

Your request for the manuscript of my recent historical discourse is before me. I am grateful for the appreciative terms in which you allude to it. Hoping it may be as useful and acceptable as you judge it is likely to be I herewith submit it to your disposal.

In Christ, Your Pastor,

Joel Swartz.

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THE SERMON.

Incline your ears to the words of my mouth. I will utter dark sayings of old; which we have heard and known and our fathers have told us. We will not hide them from their children, showing the generation to come the praises of the Lord. That they may set their hope on God. and not forget the works of God; but keep his commandments. Psalm: 78, 2–7.

The object of this discourse is the same as that of the Psalmist in the text. It is to tell to the children the goodness of the Lord to the fathers, that the generation to come "may set their hope in God, and not forget the works of God; but keep his commandments."

We may have no such wondrous history to tell as that of which David makes mention in this Psalm. His is the history of a whole nation– "a peculiar people"– for centuries of time. We recite the history of a mere local church for the space of less than one hundred years. And yet, as the wisdom of God is seen in a single insect or flower no less than in a canopy of stars, and to our little vision often more impressively, may we not learn to "set our hope in God" from the small section of the church's history which we propose to review? God's dealings with an individual–the humblest–involve the same principles and exhibit the same faithfulness to be seen in His conduct of a world. Because of the unity and simplicity of the providential plan seen in so small a compass, we rise more easily to comprehend the vaster scope of broader schemes of administration.

Moreover the general is only the sum of many particulars. If any general history of our church shall be written in the future, it must consist of a faithful aggregation of such particular histories as we give to-day. Hence in this Centennial year, our Synodical bodies generally have requested the pastors to prepare and present to our Historical Society at Gettysburg a history of the church under their several charges.

Desiring to give my response to this reasonable and official call, I submit such matters of interest as I think might be instructive here and acceptable to the students of our church history.

The material is derived from the records of the church, from several venerable members whose faithful memories treasure much of our earlier history and from a very admirable discourse by Rev. C. H. Schaffer, D. D., delivered here Dec. 28th, 1854, it being the fiftieth anniversary of the founding of the church. I much regret that a reasonable regard to the demands of brevity has compelled the omission of some matter of great interest and a very condensed recital of much more that deserves an ampler statement.

Going back, then, as far as the records carry us, it appears that in 1787, only two years after the formation of Dauphin County and the laying out of Harrisburg by John Harris in the same year, there was built by the citizens without regard to denominational connection a small one story log house, opposite the present Opera House, on the northeast corner of Third and Walnut streets, which was used principally by the Luthern and Reformed who seemed chiefly concerned in its erection. This small house was elevated to such an inconvenient height from the ground that it was entered only by a long flight of stairs. This incomodious house was however occupied for only a few months by the Luthern

and Reformed brethren, for they procured in the same year a joint property on the corner of Third and Chestnut streets where they erected a frame church fronting Third street, on the site of the present church of the Reformed brethren.

The erection of that plain building seemes to have been quite an event in those days. It was the first church ever built in Harrisburg, and to aid in its erection, the citizens generally who were favorable to the enterprise, lent willing and helping hands. Rich and poor, German and English Judges of the Court, civil officers and private citizens vied with each other in liberality and labor to carry the work to completion. As soon as it was ready for occupation, the Rev. A. Hautz, German Reformed minister, entered upon the pastoral charge of the joint congregations, Luthern and Reformed, and was the only minister they had for a period of eight years; viz until 1795. During this time the two congregations worshiped and communed together in beautiful harmony, sharing equally in the goverment and jointly in the support of one church.

All the service in those days was in German, and continued so to be for many years afterward. The chief inconvenience felt was the use of two hymn books, each denomination holding to its own. In those days, as yet, among our German Lutherans especially, the hymn book was indispensible to every member of the church. Our fathers and mothers could by no means fully enjoy the service without the hymn book and they took a full-voiced and hearty part in the service of song. May their spirit descend and rest upon us their children!

In the course of a few years the congregation was so increased in nnmbers, owing both to the zeal of pastor and people and the increase of population in this City, that the two congregations found it necessary to have each its own

pastor, though continuing to use jointly the same building. This separation took place in 1795, just eighty-one years ago, from which time we date the origin of this, our Lutheran Church.

The first pastor who served the Lutheran church was a Rev. Henry Miller of the state of New York. He took charge in Dec. 1795, and remained pastor until 1802 or 1803, a period of seven or eight years. According to all testimony he was a very diligent and faithful preacher and pastor. He canvassed the city and county round, and gathered in Lutheran families, and many others, whom he faithfully served and watched over in the Lord. This good pastor preached every other Sunday, alternating with the Reformed pastor, and on the other Sunday preached in different localities in the surrounding country.

The first child baptized by Mr. Miller was Benjamin Kurtz, afterwards Rev. Dr. Kurtz, editor of the *Lutheran Observer*, and one of the most eminent divines which the Church in this country has produced.

When Mr. Miller entered upon this charge, he had only twenty-four communicants, but, as upon an average, about twenty were added every year of his ministry, his membership at the close of his pastoral connection was considerably over one hundred.

A German preacher, from Europe, by the name of J. D. Peterson succeeded him in April 1803. He remained until 1812, a period of nine years. He was undoubtedly a good and zealous man, but he seemed not to have succeeded very well in building up the church. He was in straitened circumstances, had a large family, unable to speak the English and perhaps not very liberally supported; he seems to have had many discouragements. He confirmed seventy-eight persons, nineteen of whom were from Cumberland County. But, a

considerable number of his members left the church, most of them joining the Reformed brethren whose pastor, Rev. Mr. Glonninger had commenced English preaching, a circumstance which added greatly to his popularity.

The successor of Mr. Peterson was the Rev. F. C. Schaeffer, who was invited to preach here during a meeting of the Synod of Pennsylvania held at Carlisle. He was unanimously elected, on the 5th. of July, 1812, to become its pastor. He accepted the call, and entered upon his pastoral duties on the 22nd. of November of the same year. He was a young man and of but little experience, but of fine abilities as a preacher, and great zeal as a pastor. He introduced English preaching, serving in that language once a month, the other times in German; thus he gained for his congregation the advantages arising from this cause, hitherto, enjoyed exclusively by the Reformed. The Lutheran attendance increased so much under his ministry, that it was found necessary, at a very early day, to procure larger accommodations. Indeed, in the same month in which he came, a meeting was called to consider the matter of purchasing a lot for the building of a separate church.

In the following year, viz; in July, 1813, the congregation procured the lot, on which the church now stands, by purchase and exchange, together with two other lots adjoining, one of which had been given by Mr. Harris as a grave yard, and was so used for a number of years

On the 22nd. of June, 1814, the corner stone of the first edifice was laid amid demonstrations of great joy. Five neighboring Lutheran ministers were present and assisted in the service, which was held in the presence of a large concourse of people. It will be understood that that was not this present edifice. That house was unhappily burned down in Oct., 1838, after standing twenty-four years. Of this structure, there is a

rather unique lithograph in the pastor's study at present. The representation is that of a plain substantial brick with basement, surrounded by cultivated fields, which makes it appear a country church, or a church built on a common. But it was undoubtedly, a great improvement, on the old union church on the corner of Third and Chestnut streets, and withal a very creditable monument to the zeal and piety of the builders.

In about two months after the laying of the corner stone, our old music loving fathers made arrangements for an organ for the new church, to be put in when the church was ready for dedication. They did not succeed in getting it built and ready for the dedication of the church, which took place, Oct. 1st., 1815, one year and three months after the laying of the corner stone. The organ was not ready until 1818, a period of three years after. It was a fine rich toned instrument. The occasion was celebrated and made memorable by a meeting of the Synod of Pennsylvania in the church at that time. Five German hymns were composed in honor of the event, and the Synod, with the choir and the congregation, united their voices with the tones of the new organ in singing those German hymns.

Mr. Schaeffer's connection with the congregation was of short duration, lasting less than three years; but it was a period of great improvement and growth in the church. In this period the grounds of this church were purchased, and the edifice was begun though not completed before he left. The contract for the organ was made, and during his ministry sixty-seven members were added. He preached in three other congregations in connection with this, viz; Shupps, Wenricks and Middletown, all of which flourished under his ministry. He resigned his charge of this church, May 27, 1815.

The congregation then unanimously called Rev. George

Lochman, D. D., of Lebanon, to become their pastor. He accepted the call, and preached his introductory sermon Aug. 30th., 1815. It was a sermon of so much merit, so ably setting forth the mutual duties of pastor and people, and was so much prized, that a copy was solicited for publication. Some printed copies are still in the hands of the older families of the church.

It was under his ministry, in the fall of his first pastoral year, that the new church was dedicated. It is interesting to notice that the dedicatory services were participated in by several Lutheran pastors from abroad, and what shows the liberal catholic spirit of the pastor and people of those times, an Episcopalian minister, Rev. Mr. Armstrong, preached one of the sermons on the occasion, and Rev. Mr. Hendel, a Reformed minister, another. The brethren of those days had not yet been educated up to the modern idea of, "Lutheran pulpits for Lutheran ministers only."

An immense congregation was present from Dauphin and Lebanon counties, and made the liberal contribution of $600, towards defraying the expenses of the building. The young people received a vote of thanks from the vestry for their aid and zeal in furnishing the new church. Needing money to aid in paying for the completed edifice, the Lutheran people became anxious to conclude some negotiations, which had, for a long time, been pending between them and the Reformed brethren, relating to the sale of the Lutheran interest in the old joint church property, on the corner of Third and Chestnut streets. An agreement was, after a while, reached, and the interest was disposed of for $1,000, which was paid. Thus the Lutheran and Reformed churches were practically divided. This was consummated, January 1816.

It was under the ministry of Dr. Lochman that our Sunday School was first organized. The first meeting looking

to such an organization was held at the pastor's house September 29. 1819. fifty-seven years ago. Thirty-six members, eighteen males and eighteen females, volunteered their services as teachers. The school was organized under the general name of "The Evangelical Sunday School of Harrisburg." It was Lutheran and yet not exclusively so, for many of the Reformed people attended and labored in it. Though the churches were separated, they were by no means alienated or estranged, German and English were taught in the school. Its numbers so increased that it was no longer practicable or desirable to occupy the small school room on Market street, east of Third, where the school was first held, and it was resolved to put up a building on the rear church lot, which was accordingly done. The corner stone of the school building was laid July 19, 1822. It was built of brick, two stories high, 24x48, and cost $1,000.00.

So vigorously was the work carried on, that in three months after the laying of the corner stone, the house was ready for occupation. The scholars assisted their teachers and parents, and wrought with willing hands, and thus, at once, hastened and lightened the work. Thus it seems that already in those early days, our school had some of that energy and liberality which has so honorably characterized it since.

And it may be said, had they now the space on which to build, which belonged to the church then, and should belong to it still, they would soon provide themselves with much better quarters and accommodations than we now have. Unhappily it was from this building that the fire, which originated in some adjoining shops was communicated to the church and both buildings were laid in ashes.

Dr. Lochman continued the much beloved and useful pastor of this church for eleven years. On the 10th. of

July, 1826. After much patient suffering and christian resignation and fortitude, he was called from his field of labor on earth to his reward in heaven. His monument stands a familiar object on the South-west corner of the church lot to-day, gratefully erected and inscribed by his loving and bereaved congregation. But more enduring than marble are the deeds and grateful memories that live after him. There are those here who still remember him, and never hear his name but with emotions of grateful sorrow. "The righteous shall be had in everlasting remembrance."

When he was gone the affectionate remembrance of the father turned the hearts of the people towards the son also at Lebanon, who received a call to become pastor of this church. The call was dated, April 2nd, 1827. It was accepted, and Rev. Agustus Lochman entered upon his labors here. He was pastor of this church until February 17th, 1836, a period of nearly nine years. He is now the venerable and esteemed pastor of the oldest church in York, where he went from this place; and has been an able and efficiant pastor there for forty years.

Rev. Samuel Sprecher, the present well known and universally esteemed Dr. Sprecher of Wittenberg Theological Seminary, succeeded Dr. A. H. Lochman, June 6th, 1836. Though fresh from the walls of the Seminary, young and inexperienced, he entered upon his labors with those tokens of promise which have been so largely and graciously realized in his labors in the church since. A fluent and graceful speaker, a profound and earnest thinker, he drew to his ministry a large attendance of devout and intelligent hearers, who were filled with admiration of his abilities, and deeply impressed with the truths which he preached. Many are those who continue to love and admire him still.

It was under his ministery that the distressing calamity, already alluded to, the burning of the church, took place. Sad as was this blow to the pastor and people, they were not prostrated by it. Before the fire had gone out in the smouldering ruins, the vestry had resolved to rebuild, and on the next day after the conflagration, a meeting was held on the spot, in which large sums were subscribed for the erection of another building on the foundations of the former one. On the 10th of November, 1839, just one year, one month and nineteen days after the conflagration, a new house was dedicated as Zion, the house of God. Thus God gave them "beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness."

Greatly to the grief of the congregation, the failing health of their popular young pastor made his resignation a necessity. He resigned his charge in November, 1840, after a pastorate of a little over four years.

His sucessor was the Rev. C. W. Schaeffer, D. D., now of Germantown, Pa. He entered upon his labors in Jan., 1841, and remained pastor until June, 1849, a period of over eight years. His memory is fresh and tenderly cherished in the hearts of many in the church, who were brought in during his pious and faithful ministry.

Early in his ministry a gracious revival of religion occured, which resulted in the conversion of many of the most earnest and faithful workers in the church to-day. The record, made in his own hand, shows that on the 26th of March, 1848, one hundred and sixty-five persons were admitted to the church by baptism and confirmation. The pastor adds, "As may be seen from the list of names, there is a great waking up amongst our people. The past winter has been a season of general out pouring upon all the churches in town.

The state of mind amongst the people demands peculiar attention from ministers and churches, and all our efforts are owned and blest, and by the grace of God crowned with abundant success. It has indeed been a season of general awakening throughout the land" He speaks of the uniform large attendance upon public worship, and the zeal, liberality and general activity of the membership.

Up to this time, the services in this church were conducted in both languages,English and German, but during the pastoral term of Dr. Schaeffer, the German Luthern church, on Third street, was organized, and the German portion of the congregation joined that enterprize, and German preaching ceased in this church. The last German sermon preached here, as a part of a regular service, was delivered by Dr Schaeffer, from Ephesians, the 6th chapter, and 10th to 17th verses.

The separation of the German from the English was required by the interests of both, and was hence by mutual consent, and very harmoniously effected. Our German brethren frequently appeared afterward in council here, and received encouragement and aid in their separate organization.

Dr. Schaeffer resigned his charge of this church, and preached his Farewell Sermon, January, 1849, which on account of its excellence, and the great affection of the people for their pastor, was ordered to be printed, from a copy of which I have been much aided, thus far, in my preparation of this discourse.

The time of Dr. Scheaffer's connection was one of growth and prosperity, a time of revival and upbuilding, during which many of the most honored and useful members of this church were added to it. Many are "fallen asleep, but some remain until this present."

The church in seeking a successor to Dr. Schaeffer, had

their attention turned to Rev. Charles A. Hay, then at Hanover, Pa. He received a unanimous call, and wrote his acceptance of it May 31st, 1849. He arrived and took charge July 8th, following. His relation here extended over a period of sixteen years, the longest pastorate which this church has enjoyed. It was marked by great pastoral diligence and zeal, and congregational activity and growth.

When at last compelled to accept his resignation on account of his election as Professor in the Theological Seminary at Gettysburg, and removal to that place, the vestry in behalf of the congregation, expressed their sorrow at his removal, and their appreciation of his pastoral work here, in a series of highly appreciative resolutions. They say, among other things, "We have found Dr. Hay to be a christian, an affectionate and devoted pastor, a warm friend to the poor and unfortunate, and an earnest laborer in the church of our Redeemer. He has always been an advocate and exponent in the cause of humanity, justice and right; a friend of all, an enemy of none. We shall ever cherish in our memories the pleasant and genial countenance of our pastor; the many kindly admonitions and precepts he administered to us during a period of over sixteen years."

It was during his ministry that the following interesting events in the history of this congregation occured:

The change of the burial ground, and the removal of the many dead of the church, who had long slept within its shadow. The German people have from immemorial time, been noted for their attachment to home and household, for love of family and kindred, and their regard for their dead. Accordingly, the churches of German origin have always taken care to have a secure and becoming place for their "Gottes acker," a name which they beautifully apply to their grave

yards, expressive, at once, of their affection and their piety. "Gottes acker."—God's acre. Christians are God's husbandry. Their flesh is sown in hope of a blessed resurrection, and some day their God's acre shall yield a harvest of living, incorruptible bodies. The burial ground lay east and south of this church and was occupied jointly by Lutherns, Reformed and Presbyterians.

Our fathers, fearing that the city might some day encroach upon the graves of the dead, concluded to cease burying there. On November 14th, 1853, a joint resolution of the Reformed and Lutherans was passed, "that, in future, no interments shall be made on the burial ground on Fourth street."

Steps were immediately taken to procure other grounds in the Harrisburg Cemetery, which after many efforts and delays was finally accomplished. The dead were all taken up and removed, either by their friends, or by the the churches and safely and carefully deposited in the new Cemetery. The whole ground here was dug over to the depth of the graves so that no relic might remain uncollected and unburied.

The present parsonage was procured. At a congregational meeting, held November the 12th, 1855, the first steps were taken toward such an end. A committee appointed at this meeting, reported to the vestry, February 4th, of the following year, that they had purchased the ground where the parsonage now is, for $2,500. A building, then standing on the lot, was fitted up and repaired. At a cost of over $6,000, the well located and commodious parsonage of this church was made ready for occupation, by October, of the same year.

The next matter of special importance was the founding of the Second Lutheran Church, now on Forster street under care of Rev. L. M. Heilman. A sunday school, begun in what was then called the North-western part of the City, led to its establishment. It was resolved at a vestry meeting,

February 12th, 1858. "That we hereby cordially commend this enterprise to the liberal patronage of the church."

The school was held on East State street, where the Free Will Baptist church now stands. It was not long before the enterprise attained such strength and importance as to justify the organization of a second church, which was finally and fully effected September 30th, 1860. The organization has, from the begining, been regarded as a beloved child of the old church, and in its struggle and burdens fully enjoyed the sympathy and liberal assistance pledged it by the vestry, more than two years before it attained a separate existence.

The last years of Dr. Hay's administration were years of great trial to all the churches. It was the period of our great Civil War.

Even where men's opinions were not divided, there was such a state of excitement and unrest as was by no means most favorable to the growth and spiritual prosperity of the church. "The fruits of righteousness are sown in peace of them that make peace." And though here, as every where, there were divergencies of opinion, yet it is a fact honorable to the church that it did not suffer, as many others did, their political opinions to distract and divide the church. Some may have differed from their pastor or thought him over zealous in his loyalty and patriotism, or that they engrossed too much of his thought in the pulpit, yet so complete was their confidence in his piety and sincerity that they never withdrew their love and respect. If the church did not grow during this time, it was not divided though greatly tried, it endured and surmounted the trial with no relaxation of its ties of charity and bonds of fraternity.

On the 4th of September, 1865, Dr. Hay presented his formal resignation to the vestry, which was sorrowfully and

reluctantly accepted. The church was now vacant for the eighth time in a period of seventy years. After a little more than a month, November the 6th, a unanimous call was extended to my immediate predecessor, Rev. G. F. Stelling, then pastor at Canton, Ohio. On the 18th of the same month, Rev. Mr. Stelling's answer of acceptance was laid before a special meeting of the vestry. Thus early and thus fortunately as your recent successful history so well proves, was this congregation supplied with an excellent and laborious pastor. He arrived here December 21st, 1865, and preached his first sermons on Sunday, 24th.

From now on, one notices on the Church Record a characteristically bold and beautiful hand, a sort of indirect prophecy that a strong hand would hold the helm of the church.

The fruits of Dr. Stelling's able and laborious ministry are all around us, and being so recent and evident, do not need to be particularly pointed out or mentioned. His pastoral term will go down in the history of the church, distinguished by some of the most important and prosperous events that have occurred in it. This handsome edifice, surmounted with its chime of eleven bells, will stand a monument of his zeal, and the liberality of the people while he was here.

The fine toned organ, put in the church whilst he was here was almost entirely paid for by the young men of the church. They enjoy the honor of having originated the movement to procure it; and the Church Record shows their contributions for it to have been prompt and liberal.

There was collected in the church for all purposes the large sum of $113,000.00, during the pastoral term of my predecessor.

It was during his pastorate, in February 1872, that the

church on Allison's Hill, known as Jubilee Chapel, was organized. Thirty-five members of this church at first formed the organization. This third child of the church has continued to receive aid and support from the parent church until the present. Under the faithful and earnest labor of its present excellent pastor Rev. S. Dasher it is rapidly growing into self sustaining strength.

The flourishing sunday school on Broad Street under the auspices of this church, had its origin under the same pastorate and is likely ere long to grow into a Third English Lutheran Church. But what is more important than all outward condition is the spiritual growth attained in the church, Under his ministry of nine and a half years, there were added five hundred and eleven persons to the church. The attendance upon divine service was greatly increased.

The late pastor needs no further evidence of the appreciative remembrance in which he and his work are here held than the general demonstrations of joy which flow forth from the church and community to meet him when he returns to this field of his former labors.

My own pastorate is yet too short to be the subject of any special historic detail. And I would wholly pass it by and leave the little that may be said to some one who shall follow me, and avoid the seeming egotism that must appear in all narration in which oneself is an actor, were it not that in this way an injustice would be done to my associates in labor and an item be withheld from a future recorder of our history.

Yielding to a unanimous call sent me from this church to become its pastor I entered upon my labors here, September 5th, 1875.

I found the church united, harmonious and willing to work

with the new pastor. A catechetical class of one hundred and eleven members was organized, which was divided into two sections according to age and a lecture delivered to each every week. A number of special services were held, and afterwards a union service under Rev. E. P. Hammond, in which nearly all the churches in the City united and continued for more than a month, which resulted in a very great awakening and the conversion of many souls, and large additions resulted to all the churches. At the January communion there were added to this church eighty-four souls, fifty-nine by confirmation, nine by baptism, twelve by certificate, and four restorations, many of these were from the catechetical class and the Sunday School, where the preparatory work was largely done.

A "Ladies Aid Society" was organized, October 15, 1875, with a view to the following objects named in its constitution: "To aid the pastor and vestry in the temporal and spiritual wellfare of the church, also to cultivate a spirit of true benevolence among themselves." They have committees charged with the following duties,—Care for our own sick, for our own poor, and for strangers, systematic visitation of our own members, securing a fund for the improvement of our Sunday School rooms, Home and Foreign Missions, co-operation with the Home for the Friendless, Women's Christian Association and Place of Industry. Very much valuable service has been done by these committees in respect to the above objects. That which received the most attention, most tested the capacity of the Ladies for patient, self-sacrificing labor, is the Place of Industry. As its name implies, it is a place where the children of the poor and unemployed are provided with various necessities of life, for which they are to make some return in work. The destitute and idle are encouraged to come and receive one

warm meal a day, and devote some time to work. The object is to bring them under christian influence, and train them to habits of cleanliness, industry, economy and virtuous living.

It afforded its first dinner January 14th, 1876, in a building on Locust street, called the Shakespeare House, at which were present twenty-seven children.

The work grew so rapidly and was of such a general character that, very soon, the Ladies became convinced that it ought not be confined to this church, but enlarged into a city charity. Accordingly, February 18th, 1876, a meeting of ladies from a number of the churches organized themselves into a society, which was attached to the W. C. A., of this city, under the name of "The Industrial Branch of the W. C. A." Whilst The Place of Industry remained under the Ladies Aid Society, a period of about five weeks, the names of one hundred and thirty-six children were enrolled and visited. The daily average attendance was eighty; eighteen hundred and twenty-one meals were given; each of one hundred and ten children had received some clothing. [This society is now chartered as the Children's Industrial Home Association" and is in a flourishing condition.—April 18, 1877.]

Its Children's Industrial Home on Walnut street is one of the established and recognized charities of the city.

Our Ladies are not less active since it has become a general charity than when it was entirely under their control.

Under the auspices of the Ladies Aid Society, was organized The Young Peoples' Literary and Aid Society, the special object of which is, "The mutual improvement of its members, the promotion of sociability, and to afford assistance to the Congregation in such of its work as they may become interested in." It holds weekly meetings at which the members engage in religious and literary exercises, read

a journal, edited by a committee, to which the various members contribute articles. They hold bi-monthly receptions to which the members of the church are invited and at which they give pleasing musical and literary exercises.

The Society is already very popular and it is hoped will be a useful organization in the church. A wide field is open for such a Society in so large a congregation and Sunday School as we have, for visitation of the Young, social prayer, mission work, relief of the poor, &c. And from it, with proper encouragement, sympathy and direction, much practical good may be expected and will be achieved.*

Let us sum up a few results and we will conclude.

1. This church has had, exclusive of the present one, nine pastors in eighty years. It will be seen that the pastoral terms have upon an average been reasonably long, a fact speaking well for both pastors and people. Sickness in one case and death in another abreviate the pastoral term else the average might have been greater. In the other cases the pastors were so popular and so much in demand that they were sought for what perhaps were thought to be more important fields of labor. Four of them were called to important professorships, either whilst here or afterwards.

2. This congregation has been uniformly blest with good pastors.

They were all men of suond evangelical faith, pure lives, faithful and zealous in their ministry, not one of them even brought the slightest stain of reproach upon himself, the congregation, or the cause in which he labored. They were good shepherds and cared for the sheep. They have all or nearly all been men of influence in the church at large, and at least six of

*This Society has made handsome contributions to the funds expended upon the improvement of our Sunday School rooms. The tasteful pulpit in the Third Department is their own selection and donation. It is due to their enterprise that this sermon is published.

them have received the honorary title of Doctor of Divinity,

3. When the pastors retired from their charge here, they did so, peacefully and in no case on account of disagreements or estrangements between them and the congregation. The record so far as it goes, shows that the severance of the pastoral relation was ever attended with mutual regrets and sorrow, and that afterwards there continued to exist the most affectionate remembrances of the past, and a cordial and fraternal love, which attested its enduring strength by demonstrations of mutual satisfaction and joy when permitted to greet each other again

4. Another praiseworthy fact and one that ought not be mentioned without thankfulness is this, this church has never been ruled by a clique or faction. The whole people have been represented in the government of this church, their rights respected and defended. This church has never been afflicted with invidious class distinctions of rich and poor, high and low, but throughout its membership there has reigned a beautiful spirit of fraternity and equality.

The pastors have enjoyed, as they have happily deserved, the love and respect of the people, and been esteemed highly in love for their work's sake. And between the people and the vestry, as between the pastor and both, there has been an uninterupted good understanding. Thus may it ever be!

With a strong love of Lutheranism, and their own church in particular, this congregation has always kept the unity of the spirit in the bonds of peace with sister churches.

Not less than three churches have been organized out of this church, and yet what is remarkable in the history of such occurrences, the colonies have gone out with the love and sympathy, the assistance and prayers of the church. None of them went out prodigal like, because they did not love their

home, but rather like new swarms of bees from an old hive, because the room at home was crowded, and other fields tempted their industry. Between every colony and the parent church there are feelings of filial and parental respect and love.

Again from this church there have gone out the following ministers,—Drs. Benj. Kurtz, A. H. Lochman, E. W. Hutter, Revs. Samuel Sayford, Geo. Parsons, Wm. Eyster, M. Loy, Dan'l Worley, John Plitt, Cornelius Nitteraurer, Sam'l Detweiler Sam'l Holman, F. Barnitz.

What reasons have we not to love the old church — to be thankful for our place and privileges in her!

How many have gone up from this earthly Zion to stand among the redeemed on Mt. Zion, in the City of our God! Let us not be slothful, but followers of them who through faith and patience inherit the promises!

And now, "For my brethren and companions' sake, I will say, peace be within thy walls and prosperity within thy palaces. Because of the house of the Lord our God I will seek thy good."